

FIFTH

ANNUAL REPORT

OF THE

PHILADELPHIA

SABBATH ASSOCIATION.

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1846.

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R E P O R T.

The deep interest that has been awakened in the minds of the American people, in favor of the sacred cause of the Sabbath, is indicated in part by the fact, that during the last five years one National Sabbath Convention has been held, one in the District of Columbia, and State Conventions in Vermont, Rhode Island, New York, Ohio, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, South Carolina, Alabama, Kentucky and Indiana—thirteen in all. The character and number of the delegates attending the greater part of these conventions, is too well known to need any comment. Their influence has been widely and deeply felt.

During the last two years, a variety of causes, connected with the high state of political excitement, and the revival of business, have exerted an unfavorable influence upon the progress of this reformation, particularly in the large cities. In seasons of adversity, when men's passions are calmed, they listen to the voice of God's providence and fear his judgments; but in seasons of prosperity, or of great public excitement, they are prone to disregard them. Yet, so far as relates to the field of labor occupied by this society, no year has afforded more abundant evidence, that this cause has gained a deep and permanent hold of the public mind.

Twenty-four Sabbath Conventions have been held in this state, during the past year, each of them embracing a county in their delegations, and some of them much larger districts of country. A great number of more local meetings have been held. These conventions and meetings have, with few exceptions, been highly interesting and encouraging. Through their medium the united testimony of Christians of every name has been borne to the high importance of a sanctified Sabbath, and facts have been elicited to be spread abroad again by thousands of tongues—to become the

topics of fire side conversation, and in the marts of business, on the canal boat and railroad car.

The successful experiments of the Delaware, and Hudson and Lehigh Navigation companies in excepting the Sabbath in the running of boats, have, it is hoped, exerted a widely extended and happy influence.

AUXILIARY ASSOCIATIONS.

Efficient auxiliary associations exist in many of the most important towns of the commonwealth. The practice of preaching sermons on the sanctification of the Sabbath, at stated periods, and to united congregations of different denominations, is still maintained in a number of these towns; and has proved one of the most important of the means adopted to secure a more sacred observance of this holy day. In one of the large towns in the interior of the state, a series of sermons on this subject has been addressed to young men.

THE AGENTS AND MISSIONARIES

Have been diligently engaged in their appropriate duties of combining and directing public sentiment in favor of the proper observance of the Sabbath, and of seeking the spiritual good of boatmen and those traversing our inland thoroughfares.

The General Agent in addition to the labors incidental to the supervision of the affairs of the Society—the collection of funds, and attention to other duties devolving upon him in the city—has, during the past year, preached more than forty sermons in the country on the subject of his agency, travelled more than four thousand miles, attended nine conventions in this State, four in Maryland, and State Conventions in Montpelier, Vermont, and Richmond, Virginia. He has also addressed several religious bodies, and attended many local meetings; has aided in organizing twelve Sabbath Associations and Committees, and been able to devote some time to preaching and distributing tracts among boatmen.

The Rev. **McKNIGHT WILLIAMSON** commenced his labors as agent of this society in April, 1845. During the year he travelled about 4000 miles, visiting individuals of influence, lecturing upon the subject of his agency, and forming auxiliary associations. He

has attended fourteen county and district conventions, besides numerous meetings of a more local character. Philadelphia, Chambersburgh, Pittsburgh, Erie, and Wilkesbarre, were comprised in the circuit of his travels. It is believed his zealous labors have had a happy effect in awakening public attention, and combining the influence of the friends of the cause.

Whilst "a very few" manifested little interest in the object of his agency, he generally received the cordial co-operation of the friends of morality and religion. Those residing along the line of the Erie extension canal, manifested a general and earnest desire, that the Sabbath should be excepted in the running of boats.

It is to be feared that this result, important as it is to the interests of religion in that region, will not be attained without the employment of missionary labor among those engaged in the navigation of the canal.

In one of his monthly reports, Mr. W. speaks of a manifestly increased desire for tracts along the lines of canal, and particularly of the great importance of a more general circulation of good Sabbath tracts.

The Rev. Wm. Hance has been zealously and successfully employed in his mission on the eastern section of the canals during the season of boating. The reader is referred to his interesting report in the appendix for a more particular account of his labors. The following incident, which occurred a few days since, is deemed worthy of note: While Mr. H. was standing on the wharf at Columbia, a boatman addressed him thus, "You don't remember me, sir." I do not, was the reply. "Do you not remember riding on the Tide Water canal last summer, with a captain who was a great swearer, and that you reproved him for it, and that you related your religious experience to him and his wife, and that they promised to seek religion? I am that man. My wife has become a happy Christian, and although I have not yet experienced that blessing, I am resolved to seek till I obtain it."

Mr. Thomas Peoples has lately been commissioned as a missionary of this Association, and is now laboring on the Juniata Division of the State canals. Under date of May 13th, he writes: "I find there is more Sabbath running this spring than

last, on account of the great rush of business occasioned by the many hindrances in the beginning of the season. But still a regard to the Lord's Day appears in some respects to be on the increase."* He then mentions the case of a man in the employment of the Union Line, who refused to go upon the Sabbath or to move along his car to make way for others. And, when threatened by them that they would get him dismissed, he replied, I am acting according to orders. He was allowed to rest unmolested by others.

Not long since an effort was made, owing to the press of business, to transport goods across the mountains on the Sabbath, contrary to the usage which has prevailed for a number of years. But through the firmness of one of the State officers it was prevented.

The lock-tenders complain that while they are not required to pass boats on the Sabbath, they are obliged to keep their locks and levels in order on that day.

It was stated in the last year's report, that there were 190 miles of canal, and 360 miles of rail road in this state, that were not used for any purpose on the Sabbath. We deeply regret that the locks of the Tide Water canal have been opened by order of the company, and that merchandize is still transported over the Philadelphia and Pottsville rail road on that day.

The Philadelphia City rail road, commencing at the intersection of Vine and Broad streets, and terminating on Dock street, is also still used on the Lord's Day by pleasure cars, to the great annoyance of the citizens residing on the line, and against the wishes of a majority of the public. Petitions, numerously signed, and from our most respectable citizens, have been at various times presented to the City Councils, but hitherto without success. In the meantime the proprietors of these cars do not even pay toll for the use of

* In a communication of a more recent date, Mr. Peoples states that he has been universally kindly received by those, among whom he has labored, that the tracts have been eagerly sought after, and that with few exceptions the Visiting Committees between Columbia and Hollidaysburgh, are active and efficient in the discharge of their duties on the Sabbath. He has heard no complaint of disturbance among boatmen by their congregating on the Sabbath, except at one point, where there is not any regular visitation of the boats by a committee on the Lord's day.

the road on that day, and upon an attempt to collect it, they exacted the penal fine from the collector for violating the statute of the State in prosecuting his secular business on the Sabbath. Here then is the strange anomaly of certain individuals increasing the profits of their Sabbath violation by availing themselves of a law of the Commonwealth which they systematically transgress.

While every friend of the cause will regret to learn that there has been even a temporary retrograde movement; yet this reformation would have been singularly successful were it not so. And the society confidently indulge the belief that the providence of God—the successful experiments of conducting transportation business on the plan of six days' labor—and the increasing desire of laborers on the public works that the inalienable privilege of resting from toil on the Sabbath should no longer be withheld from them—will by their united influence, ere long, secure an entire cessation of business on that holy day.

There may be a partial return to former practices, and the wheels of reformation may for a time appear to move backward; but God's providential dealings have in similar cases been very marked when sin is committed against great light.

VISITING COMMITTEES

Have been appointed in a large number of towns on the canal lines, whose business it is to visit the boats on Sabbath days, distribute tracts, and invite those on board to attend public worship.

While in some instances little has been accomplished by these appointments—the work being soon abandoned—there are others, in which it has been carried on with great fidelity and with good success. It is a work eminently requiring faith, patience and love. Those possessed of these qualifications will be successful, and for them no doubt there is reserved a rich reward.

The following letter from one of the visiting committees gives a good idea of the nature of their labors, and will doubtless be read with interest.

Alexandria, Huntingdon Co., Pa., Feb. 19th, 1846.

REV. AND DEAR SIR,—We received a line from Rev. McK. Williamson, requesting us to communicate to you the result of our labors during the last season as a Committee to visit boatmen on the Sabbath.

From the opening to the close of the navigation of the Juniata Division of the Pennsylvania Canal, we regularly visited the boats lying over the Sabbath at this place, and invited the captains, crews and passengers, to preaching in either the Presbyterian, German Reformed, or Methodist Churches, as they might prefer, at the same time distributing among them a number of tracts. We visited 110 boats during the season, (being 30 more than last season.) With the exception of one or two persons our services were received with a great deal of courtesy, and in many instances we had the gratification of seeing some of those we invited come up to the sanctuary, and in some cases expressions of thanks were given us for our attention.

By close observation we find that the boats of some of the lines have almost uniformly abstained from running on the Sabbath, particularly the Union, Bingham's and Leech's; to these may be added some boats belonging to other lines, and some transient boats, whilst we regret to have it to say that some boats belonging to lines and some transient boats, were not so observant of the sacred day of rest as might be desired. We think, however, that the good cause is advancing—that its beneficial influence is felt not only on the canal, but in our villages, and among the community along the line—and that the time is approaching, when Sabbath desecration will cease, and the day be kept holy, not only among boatmen, but among all classes in our community.

Yours. very respectfully,
Rev. O. S. POWELL. JOHN PORTER,
WM. D. SHAW.

The following facts are taken from the monthly report of Mr. Williamson in August last: "Mr. Porter, of Alexandria, one of the visiting committees there, relates the following: Last winter, after night, a man called at my store, and stated that he had walked ahead of the stage several miles to express his thankfulness to him and Mr. Shaw for the good advice they gave him, while visiting the boat the previous summer. When they offered him a tract, and invited him to attend church, he took his Bible for the purpose of engaging in controversy on some disputed points of doctrine. They advised him to read his Bible for the purpose of obtaining a knowledge of the way of salvation, and not for controversy. And, said he, your words made a deep impression on my mind. I have since read the Bible with very different feelings, and have united with the Baptist church. I called to thank you for your fidelity and kindness. The stage came along and he left.

Mr. Swartz, one of the visiting committee at Waynesburgh,

states, that on a Sabbath morning, as he approached a boat with tracts, he heard singing—then prayer. After entering the cabin the Captain stated that he had been a pest to the neighborhood on account of his wickedness; but some tracts had been given him, which proved the means of his conversion. He was then engaged in droving. When he proposed to engage in boating, his Christian friends feared lest he might return, through the force of temptation, to his former habits. But he employs his son as his driver—has prayers regularly on his boat,—and, said he, I think that I love the Lord and the Lord loves me.

TRAVELLING ON THE SABBATH

Has undoubtedly been diminishing for a number of years past, and on the great majority of routes the public conveyances are now run at a pecuniary loss to the owners. The fact, that less than one-half as many passengers travel on the Sabbath as on other days, indicates that the majority of the travelling public are opposed to the practice. Were it otherwise, and were the Sabbath the most profitable day to the proprietors of these conveyances, it would constitute no valid reason for violating one of the plain commandments of God. But it would seem evident that when Divine authority requires that, which both pecuniary advantage and public sentiment plainly demand, its authority could not long be resisted. The carrying of the mail is the alleged reason for the continuance of the running of cars, and other public conveyances on the Sabbath; but the instantaneous transmission of important news by telegraph, to a great extent already obviates that plea, invalid as it always has been, against the authority of God, and the right of the laboring man to rest on that day.

A stage proprietor on the route from Cumberland to Wheeling, who had for eight years travelled extensively as Agent for the General Post Office, stated that the travel is one-half less on the Sabbath than on other days, and that should they allow their horses to rest on the Lord's day, (Sunday,) there would be a saving of from 30 to 35 per cent, in keeping up their teams.

The short routes leading from 3 to 25 miles out of the large cities, both by steamboats and railroads, are, in proportion to their extent, the most fruitful sources of Sabbath profanation, and most pernicious upon the morals of youth in those communities.

Through these avenues thousands of the young and inconsiderate go to spend the day, which their Maker gave them for the highest and holiest purposes, in frequenting haunts of vice and imtemperance—disturbing the quiet of surrounding villages—unfitting themselves for the duties of the coming week, and in many instances forming habits by which they are totally unqualified to fill any place of trust or profit. The following incident is full of instruction to young men. Several years since a number of young Scotchmen came in company to this country, and landed at New York. On the following day, which was the Sabbath, it was proposed to go and see the city and its environs. All assented except one. He had been charged by his father on leaving home not to break the Sabbath. He would not disobey his father's injunction. A few years found him in the possession of a large estate, and his companions in the drunkard's grave. When visited by Mr. C —, he asked "how did you accumulate your great wealth?" "By strictly observing the Sabbath, sir;" was the reply. Mr. C. eagerly rejoined, "How is that?" He then related the occurrences of the first Sabbath, and showed, that subsequently, by strict attention to business, and saving instead of squandering his earnings on that day, it had resulted so differently with him and his companions.

DROVERS.

Mr. S. of Carlisle related the following facts to the General Agent of this Society. He stated that he had been a drover twenty-one years, a longer period than any other person of his acquaintance now engaged in that business; that he uniformly rested his drove on the Sabbath. Although the great motive in doing this was obedience to the law of God and of the land, he had found it greatly for his advantage. In one instance he gained eight days of another drove that did not rest on the Sabbath, in driving from the interior of Indiana to Carlisle, and ordinarily in driving that distance, he could gain two days of those who drove constantly, and that the cattle would on an average be worth two dollars more per head.

The reason for this he considered obvious—cattle that were driven constantly became feverish, and would not feed well dur-

ing the night, consequently they not only lost flesh fast, but were far less able to travel than those that had 36 hours continued rest once in seven days. If these conclusions are correct, how long will men continue in this way to violate both human and divine law, when, by doing so, they will not merely labor for nothing, but sustain a positive loss ?

A letter has just been received from Mr. Hamilton, Pine Grove Furnace, Ohio, from which the following extracts are made.

Pine Grove Furnace, May 18, 1846.

DEAR SIR,—Your favor of the 6th ult. came to hand in due time, reminding me of my promise to furnish you with a statement of my success in the manufacture of iron without Sabbath labor.

In answer to which I would say that that it is only until now that I could do it, owing to the bad state of the roads during the winter, which prevented me from getting my iron to the river and having it weighed up, so that I might give you the certain amount (not as many do, guess at the pile) of iron I made during the year.

I blowed 312 days, during which time I made 2284 tons, being at the rate of $7\frac{1}{3}$ tons per day.

I would remark that I do not consider that in making this statement that I am making a statement of what could be done, as I consider that I have not had a fair trial, owing to what I consider a fault in my former founder. At the time the furnace started every thing was in good order, the bellows for making the blast being leathered (formerly packed) gave me more blast than my founder was aware of, and in starting he rushed her more than she was able to bear, consequently damage was done to the hearth, &c., which was not overcome for two mouths after; and in fact she could not be pushed during the balance of the blast more than twelve hours before a change would take place, which state of things ought not so to be. I will below give you a small account of the way I managed my furnace with regard to stopping, &c.

In the first place, when I start I blow very moderate and burden her light until I get her sufficiently heated, and all the time I blow I aim at not getting more ore in her than she will carry all the time, and do a good business; at the same time remembering not to add or diminish the coal unless there is a great change in the coal for the better or the worse, and in case I make the change it is only as long as the coal continues in that state,—that does not often occur, as I arrange the matter so that if bad coal comes in I mix it with some of the better, so that all of the bad or all of the good will not go in at the same time.

When I stop up on Saturday night I always arrange it so that she will be full at that time, so that I can work her off to get all the cinder out of her and have her clear. I then haul the coals forward and cover the space between the temp and dam stone with a plate, and throw on some stopping clay to prevent the sand from getting in. I then bank up in front and against the temp, sand about half way up the temp; the notch being stopped in the usual way with clear drift sand. This being done, I then take out my blow pipe from the tweer, and put a dumpling (made of tweer clay) in the tweer to stop the sand from going in, which I bank up in the same manner that I do at the temp; this all being done to keep her from drawing any air.

The tweer that I use is a water tweer, and water sufficient has to pass through it during the time the furnace is blowing to keep it from burning, after I stop up. I then shut off about half of the water, as it will require only about half the amount that it will do when she is running, (I have a cistern that holds enough to supply the tweer during the time the furnace is stopped.) After this is done I then go up above and stop the tweer head with a kettle, around which I throw some fine ore which keeps her from blazing. I would remark that if I find that the furnace is down or near down, I fill her up before I put the kettle on, and no more coal or ore is added until I start again on Monday morning. After this is done all hands go to bed; I then call up a watchman, who sits up until morning to see that no fire is left in a situation that it would burn; during the day (Sunday) all he does is to go around occasionally and see that all is right. He sits up until 12 o'clock at night for the purpose of starting the fire, (steam being raised with wood which I prepare before hand, about one-third of a cord only being used to raise steam,) and waking the hands that go on turn; this being done is all that I do until I start again, except that when I open her, I open the notch and take out the old sand and stop her up again lightly with fresh sand.

I would not have been so tedious in giving you a statement of the way I stop, had it not been that I am frequently asked whether I do any different from what I do at other times, and that I am better prepared than other furnaces; there are many objections made to stopping on the Sabbath, but I conscientiously believe that the whole may be summed up in one objection, (i. e.) dollars and cents, and my mind is not clear on the subject, whether there is a loss or not by stopping; they say that I have to prepare for stopping, (i. e. change the burden or add coal,) which is not the case; in stopping on the Sabbath, it only requires that particular attention should be paid during the week to keep her straight, and not crowd her more than she will bear, which ought to be done whether she is stopped on Sunday or not.

Every person who is acquainted with a furnace, knows that furnaces are liable to get out of order, break engines, &c., that happens to all, and when such a thing happens, no one knows, therefore, no preparation is made for stopping, that often occurring with our furnaces here, and yet after stopping for some time, even twenty days, they start off as well as if nothing had occurred.

With regard to my hands, they are good, sober, industrious men, and men who appreciate the advantage of stopping. When they are called upon to go on turn, they arise cheerfully and every man feels refreshed, as he would in any other business; all is peace and quietness here during the Sabbath, and I must still say that I am much pleased with my success, and would recommend to all that are engaged in the same kind of business to try it, and do not be discouraged if they do not succeed as well at first as they expected, for all persons who enter upon any new business, do not generally succeed as well at first as they do after they become used to the business; the best way is not to hire any but *good, sober* and *industrious* men; men who feel an interest in the matter themselves, and with such men, success will happen. Should there be any difficulties in the way they will try and obviate them.'

Yours respectfully,

R. HAMILTON.

Rev. O. S. POWELL, Agent Philadelphia Sabbath Association.

IN CONCLUSION

The Managers tender to their fellow laborers throughout the State, their gratitude for their co-operation and contributions, and particularly for those unsolicited donations and collections, which, while they have not diverted any portion of the time of our agents from their more important labors, have afforded the aid essential to the prosecution of their appropriate work, and greatly encourage us to persevere. And, while they invoke the future co-operation of the Christian and the philanthropist, they especially request all to unite in fervent prayer, that God will incline the hearts of men more and more to the sacred observance of this holy day, until the din of worldly business shall entirely cease during its sacred hours; every laborer rest from his toil; the sanctuary be crowded with spiritual worshippers; and our earthly Sabbaths become lively emblems of that eternal Sabbathism which remains for the people of God.

JOAN A. BROWN, President,

ISAAC SULGER, Secretary.

N. B. Donations to aid this Association may be left with either of the officers or managers, particularly with Mr. Buehler, the Treasurer, 195 Market street, or with Mr. Hall, the Corresponding Secretary, at the Office of the Pennsylvania Bible Society, 144 Chesnut st.

EXPENDITURES—*Abridged from the Treasurer's Report.*

		DR.	
1846			
May 16.	To amount paid Rev. O. S. Powell, arrears of salary.	104 81	
	To amount paid salaries of Agent and Missionaries for the year.	1858 26	
" "	To travelling expenses of same during the same period.	226 80	
" "	To sundry items for printing documents, reports, &c.	97 62	
" "	To balance in Treasury carried down,	1 94	
		\$2286 43	

Audited and found correct. Balance in hands of the Treasurer, May 16, 1846, \$1 94.

ROBERT SOUTTER, JR., *Auditor.*

**SUBSCRIPTIONS AND DONATIONS TO THE PHILADELPHIA SABBATH
ASSOCIATION,**

From April 1, 1845, to May 16, 1846.

Collection in Associate Reformed Church, 13th street,	-	\$12 00
" Ebenezer M. E. Church,	-	11 26
" Ridley Presbyterian Church,	-	10 00
" Nazareth M. E. Church, \$7 63. A lady, \$2,	-	9 63
" Selins Grove,	-	4 84
" St. John's M. E. Church,	-	5 10
" Eighth street M. E. Church,	-	4 25
" Mauch Chunk,	-	3 00
" Fifth Presbyterian Church,	-	18 90
" First German Reformed Church,	-	12 49
" Hollidaysburgh,	-	26 10
" Danville,	-	5 12
" Northumberland,	-	12 00
" Tuscarora,	-	12 72
" Spruce Creek,	-	6 00
" Sixth Presbyterian Church,	-	20 00
" Chambersburgh, \$57 39. Hagerstown, Md., \$2,	-	59 39
" Easton, Pa,	-	121 41
" Westchester,	-	18 00
" Eleventh Baptist Church, Philadelphia,	-	12 00
" New Castle, Pa. \$5. Wellsville, Ohio, \$3. Rev. Mr. Aiken, \$1,	-	9 00
" Church of the Epiphany, Z. Locke, Tr.	-	25 00
" Columbia, Pa.,	-	12 36
" Marietta, Pa.	-	12 00
" Central Presbyterian Church, N. L. (in part,)	-	18 86
" Presbyterian Church, Bridesburg,	-	10 00
" Ninth Presbyterian Church,	-	32 31
" Presbyterian Church, Brandywine,	-	12 13
" Presbyterian Church, Faggs Manor, \$4 59. Presbyterian Upper Octarora. \$5.	-	9 59
" Doe Run and Coatesville, \$13. John Rumsey, \$5,	-	18 00
" Norristown,	-	30 50
" North Baptist Church,	-	2 65
" Lancaster,	-	18 40
" Spring Hill Presbyterian Church,	-	4 00
" First Independent Presbyterian Church,	-	26 81
John Elliott, Elizabeth Wilson, Bryan & Ferree, Scott & Baker, G. Coombs, Samuel L. Lieper, J. C. Donnell, A. R. Perkins, E. S. Whelan, T. A. Biddle, G. W. Toland, Samuel H. Perkins, Thomas Roney, M. W. Baldwin, James Bayard, Thomas Biddle, James Smith, Wm. Wurts, J. R. Worrell, E. A. Holmes, D. B. Hinman, Thomas & Martin. George B. Reese, J. B. Okie, Dulles, Aertsen & Fisher, Fales, Lathrop & Co., T. P. Remington, Stone, Slade & Farnham, Tingley, Caldwell & English, J. McLanahan, J. Tucker, J. W. Paul, \$5 each,	-	160 00

Female Bible Class St. Andrew's Church,	5 00
E. G. Dutilh & Co. for 1845, Atwood & Co., Thomas Fleming, David Lapsley, E. F. Backus, \$20 each,	100 00
H. J. Williams \$10, Dr. Neill \$3. Mr. Philler \$2, Mr. Mathey \$2,	17 00
Dr. Ashmead, Mr. Towar, Mr. Eckel, \$1 each,	3 00
James Atwood \$10, J. Fleming \$2, J. O. Pease \$2,	14 00
J. S. Kneedler, Worrell, Coates & Co., Hacker, Lea & Co., D. S. Brown & Co., \$10 each,	40 00
G. H. Burgin \$3, Ambrose White \$5, Gideon Burton \$5,	13 00
Baltimore Sabbath Association,	41 66
Yorl Sabbath Association,	45 37
Eckel, Spangler & Raguel \$50, J. Walton \$10,	60 00
John Brewster, Huntingdon Co., Pa.	100 00
Hieskell, Hoskin & Co. \$10, J. Marter & Son \$5,	15 00
E. Clark \$2, E. J. Yard \$2, M. Barnes 25 cts.	4 25
R. J. Grigg, G. Turner, W. J. Savage, E. Poulsom, \$1 each,	4 00
H. J. Pepper, R. Looney, John Peterson, 50 cents each,	1 50
Harrisburg Sabbath Association,	20 00
George Snyder \$2, Thomas Pollock \$2, Dr. Ashmead \$5,	9 00
J. M. Paul \$20, F. Weaver \$3, Clem Tingley \$3,	26 00
J. R. Smith, C. A —, Milton Smith, G. W. Fobes, H. R. Davis, James Bruen, Thomas Harris, Curtis & Hand, L. W. Glenn, N. B. Thomson, Mrs. Kay, \$5 each,	55 00
J. W. Boyd \$2, L. G. Osborne \$1, L. \$1, Mr. Reed \$2,	6 00
A friend, by Mr. Cunningham, \$1 20, J. S. Williams \$2,	3 20
James Dunlap \$5, J. M. Kennedy \$5, George H. Stuart \$50,	60 00
A. Henry \$25, E. G. Dutilh & Co. for 1846, \$20, D. Leech & Co. \$20,	65 00
J. M. Davis, H. L. Hodge, D. McIntyre, C. Harkness, \$10 each,	40 00
A. Robertson, T. H. Dickson, Morgan, Buck & Co., J. Steele & Co., C. Woodward, R. Dunlap, M. Buehler, Wm. Purves, W. R. Hanson, D. Weatherly, Anspach & Co., A. McIntyre, Matthew Fife, J. M. Buck & Morgan, \$5 each,	70 00
J. Gilder \$1, H. Eldridge \$2, D. P. Alden \$4, J. R — \$3,	10 00
J. Ashmead,	5 96
John A. Brown,	100 00
Second Reformed Church,	10 00
Joseph Parker, Jr., A. G. Coffin, J. A. Place, E. W. Lehman, \$3 each,	12 00
S. Townsend \$5, G. Wild 50 cents, M. E. Church, Newhope, \$1 90,	7 40
<i>Tenth Presbyterian Church, Philadelphia.</i> — James Hogan \$20, Robert Earp \$20, Robert Soultre, Jr. \$10, Hugh Elliot \$10, Mrs. Blaine \$10, Cash \$10, S. Hays \$5, W. C. Patterson \$5, W. E. Dubois \$5, Mr. Catherwood \$5, Mrs. Stewart \$5, G. S. Bryan \$5, Bingham & Co. \$5, W. A. Porter \$5, A. W. Mitchell \$5, J. McArthur \$5, Wm. Kirk \$5, J. B. Ross \$5, Moses Johnson \$5, Mrs. Brown \$5, F. G. Crutcher \$5, W. H. Dillingham \$5, J. M. Taylor \$5, Mrs. M. Stille, \$5, Miss M. Stille \$5, S. A. Mercer \$3,	178 00
Bacraft, Beaver & Co., John Grigg, Cash, \$20 each,	60 00
Individuals Scots Presbyterian Church \$9, North Presbyterian Church \$38 25,	47 25

First Reformed Presbyterian Church \$11 50 ; M. Reed \$10,	21 50
W. M. Heyl \$1, J. A. Cummings \$3, Smith, Murphy & Co. \$5,	9 00
Thomas Earp, Potts, Linn & Harris, Sarah Ashton, W. W. Keen,	
Thomas Watson, David Jayne, J. M. Linnard, S. S. & F. A.	
Fullerton, G. F. Dale, Bingham, Dock & Stratton, Miss Livingston,	60 00
Sundry cash donations, - - - - -	47 87
<i>Collections Third Presbyterian Church.</i> —W. Clarke \$10, J. C.	
Farr \$10, A Lady \$6, H. S. Stevenson \$5, L. Eldridge \$5, A.	
Whilden \$5, Charles Hughes \$5, Wm. Taylor \$5, Misses	
Clarkes' \$5, Mr. Dreer \$5, George Young \$5, D. C. McCammon	
\$3, R. W. Davenport \$3, Wm. Brown \$2. Col. Murray	
\$2, Mr. Cloud \$2, E. Greble \$2, Mrs. O'Niel \$2, Thomas	
Craven 2, Mr. Geddes \$3, - - - - -	87 00
Cash from individuals, in small sums, - - - - -	25 75
Total, - - - - -	\$2285 53

Amounts received since 1st April, 1846.

Cash by W. Mellwaine, Esq., from Salzburg Presbyterian	
Church, - - - - -	\$ 7 00
" Mr. Lowry, from Bellefonte, Pa. - - - - -	18 25
Collections reported by Rev. M'K. Williamson at Carlisle, - -	68 29
" Lower Tuscarora, Juniatta Co., Presbyterian Church, - -	20 22
" Williamsport, Pa. - - - - -	18 37
" Wilkesbarre, Pa. - - - - -	7 21
" Indiana Presbyterian Church, - - - - -	9 00
" Rev. S. McDonald, - - - - -	1 00
" Ickeyburg Presbyterian Church, - - - - -	17 00
" Landisburg, Perry Co. - - - - -	5 00
" Shavers Creek, - - - - -	5 00
" Lutheran Church, Dickinson, - - - - -	2 53
" Williamsburg, - - - - -	6 50
" Waynesburg, - - - - -	4 60
Sabbath School of the 9th Presbyterian Church, by O. S. Powell, -	6 25
To cash from Mr. J. F. \$20, Mrs. T. F. \$10, J. R. Neff \$10, -	40 00
" " Dr. Cuyler's Church, in part, - - - - -	36 72
" " Reed & Brothers, - - - - -	20 00
" " Dunton & Gemmill, - - - - -	10 00

APPENDIX.

Extracts from the Correspondence of the Philadelphia Sabbath Association.

The following letters from John Wurts, Esq., President of the Delaware and Hudson Canal Company, were addressed to a gentleman of this city, connected with the Philadelphia Sabbath Association:

DEAR SIR:—Your letter of the 15th instant, was received in due course of mail; but I delayed answering it until the arrival, at this place, of R. F. Lord, Esq., the engineer, who has had charge of our Canal for sixteen years past, that I might submit your letter to him, and have the benefit of his personal observation and experience, as well as my own, in giving my answer.

The Delaware and Hudson Canal was opened for navigation in its entire length in the year 1829, and no discrimination was made between the Sabbath and any other day in the use of the locks, until the year 1832. Since an early day in that year, however, navigation on the canal has been suspended on the Sabbath, as far as it was in the power of the company to suspend it, in relation to which, however, it could do no more than inhibit the opening of the locks on that day. You will perceive, therefore, that there has been a period of three years of Sabbath labour against thirteen of a suspension of it—and it may be said by those who are opposed to a suspension of labour on that day, that owing to this disparity between these two periods, the Delaware and Hudson canal is not a proper test of the two systems.

But, whatever others may think, the vast change that has taken place in the deportment and morals of those who navigate the canal, has demonstrated to all who have had an opportunity to notice it, the wisdom of the course adopted by the company, if there had been no other or higher motive than a mere question of business-gain connected with it. The improvement in the conduct and morals of the boatmen has been the subject of comment and congratulation, not only by all connected with the company's business, but by every intelligent and respectable resident on the line of the canal. Nor has this improvement been confined to the boatmen only; it is observed in the population along the line of canal also, who are in no way connected with its navigation, but who (when the Sabbath was not respected by the boatmen) appearing to be influenced by their pernicious example, would assemble at various points, and turn the day into one of frolic and dissipation, or of strife and quarrel with the boatmen.

The boatmen and the people on the line were thus mutually corrupting each other—and while the locks were open on the Sabbath it was always a day of much disorder, and much more trouble and care to our superintendant than it has been since.

The boatmen now strive to reach some point by Saturday night, where they can have the privilege of attending a place of public worship—and if they fail to do that, the fact that their progress is arrested from that time till Monday morning seems to have a favourable effect on their con-

duct, by (as I presume) inducing reflection on their part. Those who have no proper regard for the day, appear to respect it from regard to the opinions and feelings of their employers, and others who urge upon them the observance of it. When we first made the change it was apprehended by some, that large masses of boatmen would be assembled in idleness at various points on the Sabbath, and disorder thereby created. This apprehension has not been realized; on the contrary, as I have already remarked, it is a day of much greater quietness and order than it was before the change took place. I would remark also, that the complaints of depredation and trespass by boatmen on private property along the line, are much less frequent than they were before navigation was suspended on the Sabbath. And that in all respects we now find it much less difficult to get along in peace and harmony with the crews of five or six hundred boats, than we used to do on the old system with half that number.

In regard to the comparative amount of labour performed by a given number of men, horses, boats, etc. under the two systems, I would remark, that from our experience we have no doubt the preponderance is in favour of six days labour. Mr. Lord, who has had sixteen years of experience on the canal, and whose duties include a supervision of the boats, says that if he were doing the work by contract with a limited number of boats, and had his choice between six and seven days labour, he would elect the former. If you ask the rationale of the matter, I would say it is probably found in the fact, that when men are permitted, at their option, to labour seven days, they feel as if they were gainers of a seventh part of their time as compared with the rest of the community. This makes them prodigal of it, just as extravagant wages, as every body knows, will make them wasteful of both time and money. The consequence is idleness, which, as the Spanish proverb truly has it, "is a bolster for the Devil;" and ultimately, in addition to the establishment of vicious habits, it is found that seven days of feeble, irregular labour, produces a less result than six days of steady application.

I have no hesitation in saying, that the present system has been more profitable to the company and to the boatmen than the old one. It cannot be otherwise from the facts I have stated; and I should regard it as mistaken economy both in time and money to return to the system of seven days labour. So would the boatmen. There is not a doubt but at least four-fifths of them would earnestly press us to abide by our present course if the question of change should be agitated—and those who would go for a change (if any) would be found to be of that class with which we would willingly part. Such also would be the feeling among the forwarders and others interested in the navigation of the canal; although at the outset they, as well as many of the boatmen, were disinclined to the present system.

Having thus, my dear sir, answered as succinctly as I could the inquiries you have made, I would remark, that it may be said the improvement of morals, etc., of which I have spoken, on the Delaware and Hud-

son canal, is not owing to the observance of the Sabbath, but to the influence of other causes. Doubtless other causes have conspired to produce this result—for we have not omitted the use of other means; and without stopping to inquire what the due influence of each has been, I would observe that in taking the step we did thirteen years ago, when I believe every canal in the country was used as freely on the Sabbath as on any other day, if the public chose to use them, the question was not so much, what is to be the effect of the measure, as what is right—what is duty? Having no doubts as to what should be the answer to such an inquiry, the course dictated by duty was adopted, and the consequences left where they may always safely be, under like circumstances. And it is a remarkable fact, worthy of at least serious reflection in this connexion, that as the Delaware and Hudson Canal Company is the only one in this country within my knowledge, that has for a series of years refused to open its locks on the Sabbath, so it is the only Canal and Coal Company, as far as I know, that at this moment enjoys unqualified prosperity.

Very truly, yours,

JOHN WURTS.

DEAR SIR,—I duly received your letter of the 7th inst. asking some explanation of a passage in my letter of July 29th, wherein I remarked, that “doubtless other causes have conspired to produce this result—for we have not omitted the use of other means.”

In compliance with your request, I would remark, that in addition to an observance of the Sabbath on the Delaware and Hudson Canal, by closing the locks on that day, each boat in the employment of the Company is supplied with a Bible, if the crew is willing to receive it. And during the last three years, a missionary has been sustained by the company, under the supervision of the Bethel Society, whose duty it is to traverse the canal, and labour for the promotion of morality and religion among all engaged in navigating it.

These means have undoubtedly been important auxiliaries in producing the reformation mentioned in my former letter; and I should regard the withdrawal of them as likely to be followed by a relapse into former habits by many of those for whose improvement they have been used; and by consequence, as highly injurious to the interests of the Company.

Very truly, yours,

JOHN WURTS.

LETTERS FROM THE COLLECTORS AT EASTON.

Collector's Office Easton, Nov. 27, 1845.

REV'D. AND DEAR SIR,—Your favour of the 25th inst. asking my views in regard to the suspension of business on the Delaware Division of the Pennsylvania Canal on the Sabbath, and particularly as to the moral conduct of the boatmen, the trade, &c. has been duly received, and I cheerfully comply with your request.

As regards the suspension of business operations on this and the Lehigh Canal on the Christian Sabbath, commonly called Sunday, I can assure you it has thus far worked admirably; has given almost universal satisfaction in this community, as well as to the boatmen and others concerned; and I am also satisfied the measure is not calculated to diminish the revenue of the Commonwealth, or affect the interests of transporters in the least.

Of the moral conduct of our boatmen generally, and their demeanour on the Sabbath in particular, I can truly speak with great commendation. There is *none* of that disorder at the places where they "lay by" on Sunday, about which so much apprehension was expressed, in advance of the measure going into operation. In short, it has proved a blessing to all concerned, and doubtless has a salutary bearing also upon the morals of the whole community residing along the vicinity of the canal.

Aside from its moral influence, there can be no doubt of the beneficial effect this measure has in a pecuniary point of view; as it must be obvious, that both man and beast will do more labour in six days by resting every seventh, in obedience to the Divine Law, as well as that of Nature, than by a perpetual working in disregard of both, wearing out themselves and their beasts.

Truly and respectfully, yours, &c.

C. M. WILLIAMS, Collector.

Rev. Wm. Hance.

—
South Easton, Nov. 17, 1845.

TO MR. POWELL:—The business on the Lehigh Canal has been, for the season of 1845, entirely suspended on the Sabbath day, and we have no hesitation in saying that there has been a decided advantage in the system. The boatmen, without any exceptions, so far as we believe, are not only well satisfied, but would be unwilling to make any change. The business has greatly increased, and has been done with less vexation or trouble. There has not to our knowledge, been a single application to pass the locks on the Sabbath, by boatmen or owners of boats,

NELSON HOYT, *Collector.*

JAS. DINKEY, *Ass't.*

—
The following interrogations were addressed by the Corresponding Secretary to the gentlemen whose answers are given below.

1st. Have the boatmen in your employ ceased by your instruction to run their boats on the Sabbath day?

2nd. If so, have you or have you not witnessed any improvement in the morals of your boatmen, since you have adopted the practice of having them to rest on the Sabbath?

3rd. Have you or have you not been able to secure the services of better men, and has there or has there not been any pecuniary advantage from their increased fidelity?

4th. Have you or have you not known of any immoralities arising from the boatmen congregating at their stopping places on the Sabbath?

5th. Has or has not the discontinuance of Sabbath labor diminished the amount of business formerly performed by a given number of men and boats during the season?

6th. Are the men in your employ pleased with the practice of resting on the Sabbath?

Mr. Milton Smith, Cor. Secretary Philadelphia Sabbath Association.

Dear Sir:—We take pleasure in handing you the following favorable answers to the queries proposed to us by you, on behalf of the Sabbath Association. We answer the questions in the order they are put:

1st.—Our boatmen ceased running their boats on the Sabbath day by our directions, several years since.

2d.—We have observed a decided improvement in the morals of our boatmen.

3d.—We have retained the services of better men by adopting the Sabbath keeping principle, and consider that pecuniary advantage has accrued by their increased fidelity.

4th.—We have not.

5th.—Very little if any.

6th.—Our men are pleased with the practice, and attend to their duties with more energy and spirit than when they were permitted and required to boat upon the Sabbath, (which has not been the case for the past six years.)

Respectfully yours,

Philadelphia, October 25, 1845.

E. G. DUTILH & Co.

GENTLEMEN:—In reply to your note of this morning, we very cheerfully offer you all the information in our power to give on the subject.

In answer to the *first* question, we state that the boatmen in our employ on the canal, have ceased to run their boats for some time past on the Sabbath by our direction.

To the second—So far as we have been able to observe, the regulation above alluded to has had a beneficial influence upon the morals of the boatmen.

To the third—We are of the opinion that this system is productive of general advantage to all concerned.

To the fourth—We have not observed any immoral conduct on the part of the boatmen caused by their observance of the Sabbath.

To the fifth—We have no reason to believe that our business has been diminished by the above named observance.

To the sixth—We believe that the regulation referred to, generally gives satisfaction to the men in our employ.

We are gentlemen, very respectfully, etc.,

D. LEECH & Co.

Philadelphia, Dec. 2, 1845.

To Milton Smith:

DEAR SIR:—In reply to your queries in behalf of the Sabbath Association, as to the effects of cessation of labor on the Lord's day, we answer as follows:—To query 1st. The boatmen in our employ having been instructed by us not to run their boats on the Sabbath, have generally ceased to do so, and seem well pleased with our instruction.

To Query 2d—Each of the captains of the line are convinced of the necessity, in a moral sense, of resting on the Sabbath, and are satisfied that the labor of six days will prove more profitable to them in every respect.

To Query 3d—Our captains being men of unimpeachable character,

as regards temperance and sobriety, and so far as we can judge, of good morals, are *all* desirous that a law should pass to prevent boats running on the Sabbath day.

To Query 4th—The captains and crews of our line (the Citizens' Portable Boat Line) have frequently informed us that they have endeavored to draw off in quietude from any who were disposed to be less zealous in the observance of the Sabbath; but all our boatmen are becoming reconciled to the importance of a cessation of labor on the Lord's day.

To Query 5th—It is universally acknowledged by our Captains that a given number of men employed on six days in the week can do more labor than an equal number who may labor on throughout the season, making the Lord's day inclusive.

To Query 6th—The Captains and Boatmen in our employ would be truly grateful to see such measures carried into effect, as would cause a general cessation of labor (along the whole line of Railroad and Navigation to Pittsburg) on the Sabbath.

Respectfully,

To Milton Smith, Cor. Sec. Philad. Sab. Ass'n.

CRAIG, BELLAS & Co.

Messrs. Bingham, Dock & Stratton, of the Pennsylvania Portable Boat Line, answer the Queries briefly but favorably.

PHILADELPHIA, Dec. 3d, 1845.

To Milton Smith, Esq., Cor. Sec. Philad. Sab. Ass'n.

A note from you containing sundry queries is before us, and we now, as desired, reply to the same in their order.

First.—They have, by positive orders from the proprietors of the Line.

Second.—From information indirectly obtained we think an improvement in the morals of the boatmen has resulted from our stopping on the Sabbath, but being so far from the terminus of the canal, we cannot speak from personal observation.

Third.—We have; and we think our business is done with greater security to ourselves than formerly.

Fourth.—We have never been advised of any.

Fifth.—It has not. We now deliver our goods in as short a time, and think that a given amount of stock performs as much business in a month as formerly.

Sixth.—They are—and we would further say that our experience has fully satisfied us that we are in all respects gainers by observing the Sabbath in our business, and our interest would induce us, even if we had no higher motive, to continue in our present course.

Wishing your association great success in their laudable work,

We are respectfully yours,

JAMES STEEL, & Co.

REPORT OF REV. WILLIAM HANCE.

Philadelphia, Nov. 24, 1845.

DEAR BRETHREN,—In presenting my last report for this season, I must express my gratitude to our Heavenly Father, for the tokens of his approbation, which I have experienced while in the discharge of my duty, during the season of my labour on the canal. At the same time I cannot but regret, that I have not been more successful in winning souls to Christ; owing as I think in a great measure to the extent of the field of our labour, having near five hundred miles of canal to travel. I may truly say, “the harvest is great but the laborers are few.” Yet I have

endeavoured to discharge my duty in the fear of the Lord; and I have reason to believe that our labours have not been altogether in vain.

Since my last report I have embraced in my travels the Delaware Division of the State Works, the Lehigh, the Schuylkill, the Susquehannah, and Tide Water Canals.

On the two first mentioned canals, they have now had the trial of one season on the Sabbath principle, and all connected with the canal appear highly delighted with the operation. All opposition now appears to have ceased. Formerly there were continued disturbances along the whole line, but the present season has been marked by a great improvement in the orderly conduct of the boatmen. A tavern-keeper with whom I stopped, in speaking of the conduct of the boatmen, remarked, that, during former seasons, they were continually in brawls and disturbances, but the present year they were remarkable for their quiet and orderly conduct. The same testimony has been given throughout the entire length of the lines; I have not heard of more than one outbreak, and rum the cause of that. I took occasion to visit in prison the few concerned in that affair, where they were confined for short periods. And while I talked with them they appeared deeply moved. One remarked to me as follows, "if the canal had been closed on the Sabbath years since, we should not have been where we are now; for while we were all the time running, we saw the people along the line keeping the day and going to the various churches, while we formed an almost exclusive class. We felt ourselves the despised and offcast of society, and consequently cared but little what we did." Yet these men bowed the knee reverently, while I addressed the throne of Grace.

I am generally greeted with cordial smiles by those boatmen with whom I have once ridden, and my tracts are in most cases eagerly sought and read; and when I speak among them, they listen attentively and apparently with much interest, while I point them to the Saviour. I also find many of them begin to attend the various churches along the line. It is not to be supposed, however, that we meet with no opposition. The carnal mind will show its enmity against God; and we have some to contend with. Getting on a boat, and entering into conversation with the Captain, on the state of his soul, he stopped me short in a very rough way, by saying "if that is the way you talk, you shall go ashore at once." But, varying the conversation a little, I soon obtained his confidence, and spoke to him the truths of the Gospel, and before I left him not only gave him a tract, but also another religious book, and he wanted me to continue with him all day. A few refuse my tracts, but they are mostly under the Roman priesthood, but even with them we need not be discouraged; trusting that in due season we shall reap if we faint not.

I am progressing slowly with the distribution of Bibles among the boats, as I wish to be assured of their appreciating them before supplying them; I would also remark that the Easton Bible Society have made an appropriation of fifty copies to aid in the supply.

I cannot present as flattering an aspect of things on the Schuylkill canal. Yet even here it is found that more boats are tied up on the Sabbath than formerly, and most of the men are not only willing, but desirous to suspend their labour on that day. Yet they want to be on one common level that each may take their turns. One Captain remarked to me, that he had just purchased a boat for himself, and would not upon the coming season run on the Sabbath, as he should then have the command of his own time. Upon the whole, we feel assured that the Sabbath principle is on the ascendant on this canal.

On the Susquehannah we are making slow but steady progress; travelling with the boats and distributing our tracts and talking with the boatmen. We find it not without its effects. This year there is a diminished amount of travelling on the Sabbath. One individual who owned quite a fleet of boats, and who kept them formerly running upon the Sabbath, has been compelled to discontinue their running on that day, because his men would not engage with him unless allowed the Sabbath. I have visited boat-loads of emigrants passing to the West; and although in most cases unable to converse, yet I have distributed tracts among them, which were apparently read with much interest.

On the Tide Water Canal, they remain much the same as at my last report, the boatmen the same as on the Susquehannah part of the state works. During the month of August, the Baltimore Sabbath Association sustained brother Freeman on that canal; whose labours were of much benefit among the boatmen. It is very desirable that he should be continued in the field.

I have seen most of the directors of the Tide Water Canal, and conversed with them on the subject of closing their locks again on the Sabbath, and I believe a majority of the board are now in favour of closing, and the subject may be brought before them with confidence of a favourable action. This subject I now refer to you, hoping that you will take such action as to bring it before that board.

Yours,

WILLIAM HANCE.

To the Board of Managers of the Philadelphia Sabbath Association.

In a former letter Mr. Hance writes—

You are aware, the Directors of the Tide Water Canal have ordered the locks to be opened on the Sabbath again; still the Sabbath question is on the ascendent. Among the boatmen, locktenders and others, there is one universal regret that the canal is again opened; said one of the locktenders to me, “ I was just beginning to send my children to the Sabbath school, myself and wife to attend church, and we anticipated many happy Sabbaths that we could call our own, when the order came that we must again open our locks on the Sabbath, then all our hopes were dashed to the ground.” It is unnecessary for me to attempt to portray the complaints that were uttered along the whole line; they were universal. But one of the locktenders will not pass boats on that day. Amidst this gloom light still shines, and I think the locks will be again closed on the Sabbath.